

1765

On the Centennial Anniversary of the Birth of Dr. Samuel A. Moffett

The coming 25th of January is the birthday of a founder, a pioneer, and at the same time a great leader of the Korean Church. Dr. Moffett was born on January 25, 1864, in Madison, Indiana. While he was enrolled in Hanover College (Indiana) and McCormick Theological Seminary, he decided to become a missionary. Finally in 1889, he was selected as a missionary to Korea, and the following year on his 25th birthday he arrived in Seoul. Though missionaries like Underwood and Appenzellar came to Korea earlier, no one can deny that the actual ministry in Korea and the great development of the Korean Church started with the arrival of Dr. Moffett. His 44 years of missionary work in the field of religion, education, and culture left great achievements behind him.

An ancient book of tactics says that if you have geographical advantage, harmonious personal relationships, and heavenly timing, you will win every battle. Dr. Moffett was one of those blessed with these three things in his propagation of the Gospel.

First he picked Pyung Yang as the center of his ministry and made the Kwansuh Area including the southern part of Manchuria his district of ministry. Thereby he became the successor of the spirit of the Rev. Mr. Thompson and of the pioneering work of the Rev. Mr. Ross. Had he not chosen this politically abandoned area of Kwansuh, but had instead chosen Kyungki, Honam, and Youngnam areas, where the so-called Yangbans (nobility) were all-powerful and Confucianism and Buddhism were dominant, he would not have reaped so much success as we witness now. Soon one by one he established stations at Jae-Ryung (Hwang Hae Do), Sunchon and Kan-Kei (Pyung An Book Do), and Hung-Kyung in Southern Manchuria, thence commencing mission schools, medical work and charity activities. At length each one of them came to occupy 2/3 of the entire number of like works in Korea. Especially they made Pyung Yang the Jerusalem of Korea and Sunchon the first Christian cultural city in Korea.

His greatness is shown in his harmonious personal relationships. In any work, he made it a rule to appoint persons more superior than he himself.

In Mission work he selected such devout persons as Lee Kil Ham, So An Ran, Bang Wee Rang; in education such capable educators as Bae Wee Rang, Yoon San On, Na Do Rae, Mo E Re, Na Bu Yul; for guides Baek Hong Joon, Kim Kwan Kun, Han Suk Jin, Yang Jun Baek, Choi Chi Rang, Kim Chong Sub, Lee Ki Poong, Kil Sun Choo, Bang Ki Chang, Song Rin Suh, Kim Sung Taek, Kim Sun Doo, Cho Sul, and Kim Sung Chang. This made it possible for us to see incomparable development in the history of world Christian ministry.

No matter how fertile the soil and good the men he had, had this country not been so corrupted politically and economically, had the people not been in such miserable condition with the existing religions extremely degenerated, had it not been the later part of the Yi Dynasty when people lost all their hope but thirsted for a new hope, the great accomplishments of Dr. Moffett might not have been realities.

But here again even with all that mentioned above, had he not been so faithful himself, we might be hesitant today in calling him the father of the Korean Church. As it is, we are proud to consider him to be the father of the Korean Church. Really, he was a great man of belief who gave new hope and strength to the Korean people. At the worship service of the 50th Anniversary of his Korean ministry back in 1934, he reflected upon his promise to God when he first set his foot on this land: "Like St. Paul, I will deliver nothing but the way of the Cross to the people of this land. All that I will do hereafter shall result in the ultimate spreading of the Gospel, and when I break this oath, I shall deserve any curse directed upon me." His complete faith as expressed in his statement was consistent throughout his whole life of ministry.

In 1890 when he took charge of the first Presbyterian Church School, he said, "The purpose of establishing this school is to train evangelists and

teachers who will preach the Gospel to the people of this land." By this statement he made the purpose very clear. At the same time he gave it the title "Christian School."

In 1934 the declaration of a new educational law changed private middle schools' status into that of advanced primary schools where the Bible was not allowed as the regular subject in the curriculum. But he did not give in. He emphasized the purpose of this school and finally succeeded in making it a special school where the Bible could be taught as a regular subject.

While he was such a complete man of piety, he was the possessor of generosity as broad as the ocean. Once his fellow missionary committed a serious offense by his denial of Christ's first Advent. When this missionary sincerely repented of his mistake, Dr. Moffett appointed him to work as a missionary. At another time, a Korean pastor misbelieved a certain person to be the reincarnation of Christ. Dr. Moffett urged him to discard and truly repent of his misbelief, thus straightening out the matter. These are just two examples of his broadmindedness.

His contributions to the history of the Korean Church are as numerous as great. Aside from the 1,000 odd churches that had been built under his leadership, 400 some primary schools, 6 middle schools including Soongshil Middle School, the first college in Korea, Soongshil College; and the only theological seminary, the Pyung Yang Theological Seminary, are the greatest fruits in the history of Korean education.

He edited one of the first Korean Hymnals, Chan-sung-si (1897), authored one of the most widely-read books in evangelical literature, Jang-woo-yang-woo-sang-ron (1894), and wrote one of the first Christian texts, Sam-Ja-Kyung (1895), thus contributing immensely to the evangelical literary work.

His contributions to the Korean Independence movement were great. He gave his personal guidance to the Kwansuh Branch of the Korean Independence Movement.

He was always the supporting figure in such demonstrations as the 105-men-incident and the March 1 Independence Movement. Especially in the 105-men-incident, he personally protested to the Japanese Governor-General against the Japanese oppressive actions toward the Koreans. At the same time he reported the incident to the Mission Office in New York and aroused international concern, thus forcing the Japanese to loosen their cruel hands.

Recently, the Korean Government conferred an Order of Merit upon his distinguished service. He more than deserved it.

In 1930 <sup>Moffett</sup> ~~Mape~~ Memorial Hall was built in Pyung Yang in honor of the 40th Anniversary of his mission in Korea. This is only a small monument compared to his very enormous work. Today we are very much concerned about its possible existence under the Communists' rule.

The Moffett Memorial Committee is said to be planning his biography, but as yet it has not been realized. In observing the centennial anniversary of the birth of this great man, it is proper that we who are here today should carry on his unchanging faith, broad-mindedness, and unbending spirit with which he has done so much for this land and people.

(Translated from the Editorial of the Christian News the 18th  
of January Issue.)

76

THE 100th ANNIVERSARY OF THE BIRTH OF DR. SAMUEL A. MOFFETT

HIS ACHIEVEMENTS SHINE LONG!

HE SUCCESSIVELY HELD THE OFFICES OF THE FIRST PRESIDENT OF PYUNGYANG THEOLOGICAL SEMINARY AND SOONGSIL COLLEGE  
SELF-SUPPORT, BIBLE STUDY CONFERENCE

HE LAID THE FOUNDATION FOR THE DEVELOPMENT OF THE PRESBYTERY MEMORIAL WORSHIP SERVICE TO BE HELD AT YUNGNAK CHURCH  
on the 25th of January.

In 1866 the S.S. General Sherman was burned up on the Taedong River by gunfire directed by the seclusionist policy of Prince Taewon. Rev. Thomas shed the first blood of martyrdom aboard the ship. The atmosphere of this country 100 years ago was at once dark and perilous. Not succumbing to this atmosphere of danger, fighters for evangelism came to this country and lit the light of evangelism one by one. This year we are observing the 100th anniversary of Dr. Samuel A. Moffett's birthday (at that time his name was Koreanized to Ma Samyul).

Right after the arrival of the Revs. Underwood and Appenzellar in Korea, Dr. Moffett, then only a youth of 25, first set foot on this land. While other missionaries were engaged in various evangelical works, his merit is especially noted in the founding of the first presbytery in this country.

He established an independent Presbytery and was elected its first moderator. At the same time, he devoted himself to educational work. The mission schools alone that he set up number 110. While he was the first president of the Pyungyang Theological Seminary and afterwards of Soongsil College, he added to his already great merits the immortal accomplishment of producing more than 800 leaders. Also, he designed the development of the Korean Presbyterian Church by turning its direction toward self-support and Bible study emphasis. The credit for giving the Presbyterian Church its characteristics of self-support and Bible study emphasis system goes to him.

When the only means of transportation available was by horse-back, he went around strange mountain lanes and unfamiliar villages of Kwansuh (Pyung-an North and South Provinces) area on foot preaching the Gospel and exposing himself to untold sufferings. He sacrificed his youth, in all kinds of weather through 40 years, for this country. The inspiration and the light of evangelism that he infused into many Korean hearts in this land will long shine. This Christian News in order to solemnly uphold this historic fact is going to celebrate (though very simply) through this paper. Here in order that we may refresh our memory of the establishment of the independent Presbytery and recall him in our heart we are quoting from the "Minutes of the Independent Presbytery and the First General Meeting of the Korean Presbyterian Church:"

"At 9:00 a.m. on 17 September 1907 at the delegates meeting at Pyungyang Jan-dae-jae Church, Chairman Dr. Samuel Moffett explained the purpose of the Presbytery, that is, 'In accordance with the right delegated from the General Assemblies of the Northern and Southern Presbyterian Church in America, the Australian Presbyterian Church, the English Presbyterian Church and the Canadian Presbyterian Church, and representing many missionaries we hereby establish a Presbytery...' In compliance with the purpose outlined then and there, the Independent Presbytery was established on the same day, and Dr. Moffett was elected the first president.

The General Assembly of the Korean Presbyterian Church has organized a Preparatory Committee to celebrate Dr. Moffett's 100th birthday. A commemorative worship service is tentatively schedules for 11:00 a.m. on 25 January at Seoul Yungnak Church.

(Translated from Christian News January 18, 1964, issue.)

*A play about one of the first seven Korean Presbyterian ministers, Lee Kipung, who was the first Korea Presbyterian missionary — written by his daughter.*

*The story of a martyr: the confession,  
of ministry and trials Lee kipung, first  
Korean priest*

# A Martyr's Song

**5 scenes**

*Original Text by Lee Sarae.*

*Directed by Ko Pongin.*

*Music uncomposed by Shin Dongmin.*



*The 70th celebration of the ministry of the Lee Kipung.*

Lee Kipung promises that he will become a faithful Christian in Pyong-yang in 1901, although he had once attacked the American missionary Moffett.

#### 1'st Scene

1. Lee Kipung, while intoxicated threatens to kill Rev. Moffett.
2. Rev. Moffett instructs the children of the town.
3. Rev. Moffett is attacked and severely beaten by Lee Kipung.

#### 2'nd Scene

4. Lee Kipung refuses to accept the word of God, while selling pipes on Wonsan Street, but he is secretly moved.
5. Lee, who has fallen into the mud after much drinking, hears God speaking to him in a dream.
6. Lee confesses his sinfulness.
7. Lee repeats his former life and asks to be instructed in God's ministry.  
Rev. Moffett welcomes him into the shelter of the church.

Lee works among those sentenced to exile on the Cheju Island. Many die from the hardships on Cheju, but Lee continues his ministry there for 13 years.

#### 3'rd Scene

1. Worn out from lack of food and sleep, Lee collapses on the seashore where the sea girl, Suni, and Ibang look down upon him.
2. The governor commands Lee to leave the Cheju Island as soon as possible, but Lee refuses.
3. Suni (the 1st christian on the Cheju Island) brings Lee something to eat.  
Lee erects a cross in celebration.

#### 4'th Scene

4. Mrs. Yoon, Lee's wife, explains about the living God to Suni.
5. Lee is struck by a boodlum but Pak yong hyo, a former government official now on exile, intervenes in Lee's behalf.
6. Suni is converted to christianity.
7. God answers Lee's prayers with a miracle in which the insane recover sanity.
8. The residents of the Cheju Island, after witnessing the miracle, confess their sins and accept christ.

At age 75, Lee is imprisoned, tortured, and killed by the Japanese police at Yosu for refusing to accept Shintoism.

#### 5'th Scene

1. A private detective shouts that Lee should be in prison.
2. The other prisoners comfort Lee.
3. The police attempt to torture Lee into acceptance of Shintoism, but he refuses to give in.
4. They investigate Lee, trying to connect him with Kim Gu, leader of the Korean Independence movement.
5. The police promise to send Lee home if he accepts their faith, but he steadfastly refuses.
6. Lee is released from prison because of his poor health, but later dies from his wounds.

#### Staff

Manager.....Shin Kwang-Seob  
Assistant Director.....Lee Jun-Ho  
Set Design .....Ko Sung-Kil  
lighting .....Woo Sang-Chun  
Effect Design .....Shin Hae-Ok  
Property Design.....Yu Jae-Wook

#### Cast

Rev. Lee Ki-Pung.....Shin Hyun-Seob  
Rev. Moffett .....Suh Hak  
Introducer .....Lee Jun-Ho  
First young Man .....Kim Ki-Hoing  
Second young Man .....Ahn Hung-Jun  
Governor of the Cheju Island.....You Chin-Keun  
Officer of the Cheju Island.....You Jae-Wook  
Sea Girl .....Choi Myung-Sym  
Chief of the private detective.....Park Soon-Geak  
Policeman .....Lee Han-Soo  
Mr Park yunghyo (Government Official on exile).....Gwoun Tai-young  
First Neighbour .....Moon Myung-Rip  
Second Neighbour .....You Joong-yeul  
Suni (A Native Girl of the Cheju Island) .....Kim Soon-ork  
Mrs. Yoon(Rev. Lee's wife) .....Shin Jung-sim



Lee Kipung promises that he will become a faithful Christian in Pyong-yang in 1901, although he had once attack the American missionary Moffett.

#### 1'st Scene

1. Lee Kipung, while intoxicated threatens to kill Rev, Moffett.
2. Rev, Moffett instructs the children of the town.
3. Rev, Moffett is attacked and severely beaten by Lee Kipung.

#### 2'nd Scene

4. Lee Kipung refuses to accept the word of God, while selling pipes on Wonsan Street, but he is secretly moved.
5. Lee, who has fallen into the mud after much drinking, hears God speaking to him in a dream.
6. Lee confesses his sinfulness.
7. Lee repeats his former life and asks to be instructed in God's ministry. Rev. Moffett welcomes him into the shelter of the church.

Lee works among those sentenced to exile on the Cheju Island. Many die from the hardships on Cheju, but Lee continues his ministry there for 13 years.

#### 3'rd Scene

1. Worn out from lack of food and sleep, Lee collapses on the seashore where the sea girl, Suni, and Ibang look down upon him.
2. The governor commands Lee to leave the Cheju Island as soon as possible, but Lee refuses.
3. Suni (the 1st christian on the Cheju Island) brings Lee something to eat. Lee erects a cross in celebration.

#### 4'th Scene

4. Mrs. Yoon, Lee's wife, explains about the living God to Suni.
5. Lee is struck by a boodlum but Pak yong hyo, a former government official now on exile, intervenes in Lee's behalf.
6. Suni is converted to christianity.
7. God answers Lee's prayers with a miracle in which the insane recover sanity.
8. The residents of the Cheju Island, after witnessing the miracle, confess their sins and accept christ.

At age 75, Lee is imprisoned, tortured, and killed by the Japanese police at Yosu for refusing to accept Shintoism.

#### 5'th Scene

1. A private detective shouts that Lee should be in prison.
2. The other prisoners comfort Lee.
3. The police attempt to torture Lee into acceptance of Shintoism, but he refuses to give in.
4. They investigate Lee, trying to connect him with Kim Gu, leader of the Korean Independence movement.
5. The police promise to send Lee home if he accepts their faith, but he steadfastly refuses.
6. Lee is released from prison because of his poor health, but later dies from his wounds.

#### Staff

Manager.....Shin Kwang-Seob  
Assistant Director.....Lee Jun-Ho  
Set Design .....Ko Sung-Kil  
lighting .....Woo Sang-Chun  
Effect Design .....Shin Hae-Ok  
Property Design.....Yu Jae-Wook

#### Cast

Rev. Lee Ki-Pung.....Shin Hyun-Seob  
Rev. Moffett .....Suh Hak  
Introducer .....Lee Jun-Ho  
First young Man .....Kim Ki-Hoing  
Second young Man .....Ahn Hung-Jun  
Governor of the Cheju Island.....You Chin-Keun  
Officer of the Cheju Island.....You Jae-Wook  
Sea Girl .....Choi Myung-Sym  
Chief of the private detective.....Park Soon-Geak  
Policeman .....Lee Han-Soo  
Mr Park yunghyo (Government Official on exile).....Gwoun Tai-young  
First Neighbour .....Moon Myung-Rip  
Second Neighbour .....You Joong-yeul  
Suni (A Native Girl of the Cheju Island) .....Kim Soon-ork  
Mrs. Yoon(Rev. Lee's wife) .....Shin Jung-sim

1. The proceeds of this play will be contributed to various events (in the 70th commemoration of Lee's death: the establishment of an Lee Kipung hall, the furtherance of the missionary movement, and the Charity)

2. The author, Lee Sarae, is the youngest daughter of Lee kipung.

Shin Hyunsup, who plays the major role is his grandson, Shin Dongmin, who arranged the music, is Lee's son-in-law.

The picture on the cover is the first seven Korean priests. Lee Kipung is on the first row, second from the left.



We appologize for the music and sound reproduction and ask for your understanding.

May 29

1965

Name Samuel Austin Moffett

Place of birth and date Madison, Indiana. Jan. 25, 1861

Place of death and date Menocvia, California. Oct. 27, 1939

Grade school and High School

Hanover Colloge Class 1884 B.S.  
1888 M.A.  
1901 D.D.

Professional school Class Degree  
Mc Cormick Theological Seminary 1888 dipl.

Any other graduate studies Class Degree  
Princeton Theological Seminary post graduate study, 1907

Wife's maiden name Date of marriage  
1) Mary Alice Fish, M.D. June 1, 1884 (died July 1912)  
2) Lucia Hester Fish, M.A. June 22, 1915

Children  
1) James McKee (1905); Charles Holt (1908)  
2) Samuel Hugh (1916); Howard Ferguson (1919); Thomas Fish (1924)

Grandchildren  
Children of James: Robert, John, James, Samuel, Leonard, Eleanor; Children of  
Charles: Howard, Alice Louise, Charles, William, Eugene, Elizabeth, Katherine; children of Howard: E. S.  
Howard, M. A. Fish, Charles Blanchard, Clayton, Samuel McCune; children of Thomas: Mary Margaret,  
Ann Elizabeth

List various business or professional connections with dates

Ordained 1884, New Albany, Ind. by the  
Stated supply, Appleton City, Ind. 1885-1889  
Foreign missions, to Korea, 1889-1936  
Pastor, Central Church, P'yongyang, 1893-1907; Fifth Church, P'yongyang 1909-1925  
Founds and President, Presbyterian Theological Seminary, 1902-1924; professor, 1902-1936.  
President, Union Christian College, P'yongyang, 1910-1928

List professional, business, civic, religious responsibilities and honors

First Moderator, Presbyterian Church of Korea, 1907; Moderator of General Assembly 1919  
Delegate, World Missionary Conference, Edinburgh 1910; Jerusalem 1928  
Japanese Imperial Decree for educational contributions to Korea, 1923 and 1935  
Republic of Korea Cultural Medal, 1963 (posthumous).  
Member, Royal Asiatic Society, Korea Branch; Red Cross of Japan, Phi Gamma Delta  
First national delegate to Japan from Korean Federal Council of Protestant Missions  
(Use other side of this page for any additional information)  
Author of textbooks and tracts in Korea

May 29, 1965

Name: Samul Austin, Moffett

Place of Birth and Date: Madison, Indiana. Jan. 25, 1864

Place of death and date: Monrovia, California, Oct. 24, 1939

Hanover College Class: 1884 B.M.  
1888 M.A.  
1901 D.D.

Professional school: McCormick Theological Seminary. Class: 1888 Degree: dipl.

Any other graduate studies: Princeton Theological Seminary. Class: 1907 Post-graduate study

Wife's maiden name: Date of marriage:  
1) Mary Alice Fish, M.D. June. 1, 1899 (died July. 1912)  
2) Lucia Hester fish. M.A. June, 30, 1915

Children:

- 1) James McKee (1905); Charles Hull (1908)
- 2) Samuel Hugh ((1916); Howard Fergus (1917); Thomas Fish (1924)

Grandchildren:

- 1) Children of James; Robert Blair. James Shepperd; Margaret Lee, Eleanor; 2) children of Charles: Howard, Alice Louise, Charles Hutton, Marion Elizabeth, Peter Austin; Children of Howard F: Howard Mackenzie, Charles Blanchard, Marilyn, Samuel McCune; children of Thomas: Margaret, Ann Elizabeth.

List various business or professional connections with dates:

- ordained 1888, New Albany Presbytery
- Stated supply, Appleton City and Montrose, Mo. 1888, 1889
- Foreign missionary to Korea, 1889-1936
- Pastor, Central Church, Pyengyang, 1893-1907; Fifth Church, Pyengyang 1909-1925
- Founder and President, Presbyterian Theological Seminary, 1902-1924
- Professor, 1902-1936
- President, Union Christian College, Pyengyang, 1918-1928

List Professional, business, civic, religious responsibilities and honors:

- First Moderator, Presbyterian Church of Korea, 1907; Moderator of General Assembly 1919
- Delegate World Missionary Conference, Edinburgh 1910; Jerusalem 1928

Japanese Imperial Decoration for educational contributions to Korea, 1923 and 1935

Republic of Korea Cultural Medal, 1963 (Posthumous).

Member Royal Asiatic Society Korea Branch; Red Cross of Japan,

Phi Gamma Delta.

First fraternal delegate to Japan from Korea Federal Council of Protestant Missions.

Author of textbooks and tracts in Korean

#1  
①

mirrored  
written

H.R. 1934. Died Oct. 29, 1939

Name Moffett, D.D., - Rev. Samuel Austin

U. S. Madison, Indiana.  
Address

Born January 25, 1864. Madison, Indiana.  
M.D. in Ohio. Fitch M.D. - June 1, 1899. died July 12, 1912  
A. & A. April 15, 1889  
Sailed December 16, 1889.  
arrived Seoul - Jan 25, 1890.  
Furlo Kind H. A. Began

leave of abs. June 1913.  
Req. May 1, 1920 (Mrs. M. Moffett)  
leave of abs. Nov. 5, 1921 - July 5, 1922.  
Mar. 1, 1928.

Board of Mission Action

Years of absence authorized by Bd. 4 mos. summer 1913. no expense  
1920-21: Travel & fare to U.S. - 1921-22: Travel of 1st  
1922-23: Travel & fare to field for Mrs. Moffett & 2 children  
Travel to U.S. for Mrs. M. & 2 children. Dr. M. to pay round trip  
1925-26: Charles H. Moffett, travel to U.S. 1928-29: Travel to U.S. & return  
1934-35: Travel to U.S. 1935-36: Travel to U.S. - Howard & Thomas. Bd. 9/2/36: Request allowance.  
Bd. 11/4/36 Spec. Appropriation \$200 travel  
Last trip at Bd. expense.  
Bd. 12/1/36 cancelled \$64.21 (amt. not needed)  
Bd. 5/1/34: Dismissed. Ed. Allow. approved

MISSIONARY PERSONAL

Station Pyengyang Mission Chosen

Home: (1907) 311 1/2 Wild Rose, Monrovia  
Field Pyengyang, Chosen (Korea)  
Address

Kind of Work: President Union Christian College and  
President Emeritus Theol. Sem.

Educational Preparation

Hanover College, Hanover, Ind. 1884.  
McCormick Theol. Sem. 1888.

Remarks

July 14/20 - granted \$44.18 for travel in connection with Stewart Fund & expenses  
at Gen'l Assembly. 8/4/20 - granted \$20.44 excess travel expense.  
1/2/22: granted \$100. gold on acct. Dr. Moffett's illness in Korea.  
7/21/30 - Act. in re anniversary 40 yrs. in field  
2/5/34: Honorably Retired as of Jan 25, 1934 - Allowance  
from Pension Board to be supplemented to \$1800.  
7/19/34: Bd. voted to continue allowances for Sam. H., Howard & Thomas  
to Mar 31, 1935. There are in class I-1934-35. general.  
1935-36: (3/5/35) Allowances continued for Samuel, Howard & Thomas.  
1936-37: (2/21/36) Allowance continued for Samuel, Howard & Thomas  
for Apr. May June 1936 Over for Relatives and Children

XERO COPY



XERO COPY

XERO COPY

RELATIVES 6/2/28

Howard S. Moffett, Madison, Ind.  
 William M. Moffett,  
 201 Armstrong Ave., Peoria, Ill.  
 Rev. Thomas C. Moffett, 156 Fifth Ave., N.Y. City.  
~~Judicial Mission of America, Philadelphia~~  
~~National Arts Club, Gramercy Park, New York City~~  
 FRIENDS  
 Rev. Wm. C. Covert, D.D., Pastor  
 Rev. H. C. Whiting, M.D., Fairfield  
 Frank P. Vail, Madison, Indiana.

Sam'l H. Moffett, Jr.  
 1934 Entering Wheaton College.  
 Wheaton, Ill.  
 31 E. Seminary,  
 320 Adams St. in Hall  
 Princeton Seminary  
 an. New York Howard F. M.  
 8/23/35 90 Mr. H. S. M.

Dr. Moffett's possessions as of Jan'y 25, 1934:  
 200.00 Service Pension Plan  
 500.00 Sustentation Dep't (1/5 or 100. in 20)  
 407.66 Accumulations Annuity  
 \$ 1,107.66 per year from Pension Plan  
 792.34  
 1900.00

CHILDREN

James McKee M.  
 Febry 28, 1905.  
 Charles Hull M.  
 June 12, 1908.  
 Samuel Hugh M.  
 April 7, 1916.  
 Howard Fergus M.  
 Aug. - 16, 1917.  
 Thomas Fish M.  
 Born: May 18, 1924

*Brooklyn*  
 N.Y. City.  
 (110-230-111)  
 Presby. Ch., Chicago, Ill  
 Iowa.  
 married to Eleanor  
 Prosser  
 Biblical Seminary  
 235 E. 49th St.  
 Colony House  
 61 Gramercy Park  
 N.Y.C.  
 330 N. Halsted St.  
 on Halsted Seminary, Chicago, Ill  
 New Jersey.  
 Madison, Ind. (320 E. Seminary Ave)  
 mad. College, Wheaton, Ill  
 Chicago, Illinois  
 Charles Moffett  
 married to  
 Marion Butler  
 James Moffett - 1924  
 150-03 88th Avenue  
 Jamaica, N.Y.



Show these to Blair - maybe  
he'll come see it + res!

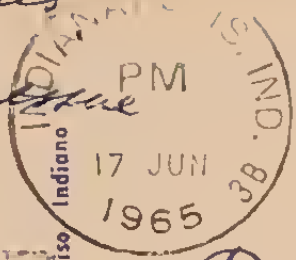
CLIFTY FALLS  
Clifty Falls State Park  
Madison, Indiana

Particularly enjoyed this issue  
- but who is "P.M."?

Had forgotten Glenora  
wrote so well - liked  
her piece on Holy Land.

Went to Atlanta City  
for Soc Work Conf recalled  
the time Jim + I met there  
after years of no contact -  
Missed you!  
Love to all.

Betty



Post Card

Rev + Mrs James Moffatt  
26 S. Pearl Street

Cypress Bay  
Jenny Island

69770-B

dp MADE BY DEXTER PRESS, INC. WEST NYACK, NEW YORK



Ohio River View with Madison, Indiana in the Distance.



THIS SPACE FOR WRITING MESSAGES.

PUBLISHED BY A. C. HILLABOLD, MADISON, IND.

80084

# POST CARD

THIS SPACE FOR ADDRESS ONLY.

PLACE  
STAMP  
HERE

C. T. AMERICAN ART COLORED.



CLIFTY FALLS, MADISON, IND.

THIS SPACE FOR WRITING MESSAGES.

PUBLISHED BY A. C. HILLABOLD, MADISON IND

19689

# POST CARD

THIS SPACE FOR ADDRESS ONLY.

PLACE  
STAMP  
HERE

C. T. AMERICAN ART COLORED.



1963

PRECIOUS MEMORIES  
of  
DR. SAMUEL A. MOFFET

BY  
WILLIAM N. BLAIR



PRECIOUS MEMORIES  
OF  
DR. SAMUEL A. MOFFETT

By

WILLIAM N. BLAIR

*To Rev James M. Moffett  
Oyster Bay, New York.*

*from  
William N. Blair*

*With aff. regards and  
Best wishes*

Copies may be secured from:

Reverend W. N. Blair  
1420 Santo Domingo Avenue  
Duarte, California

In Korea from:

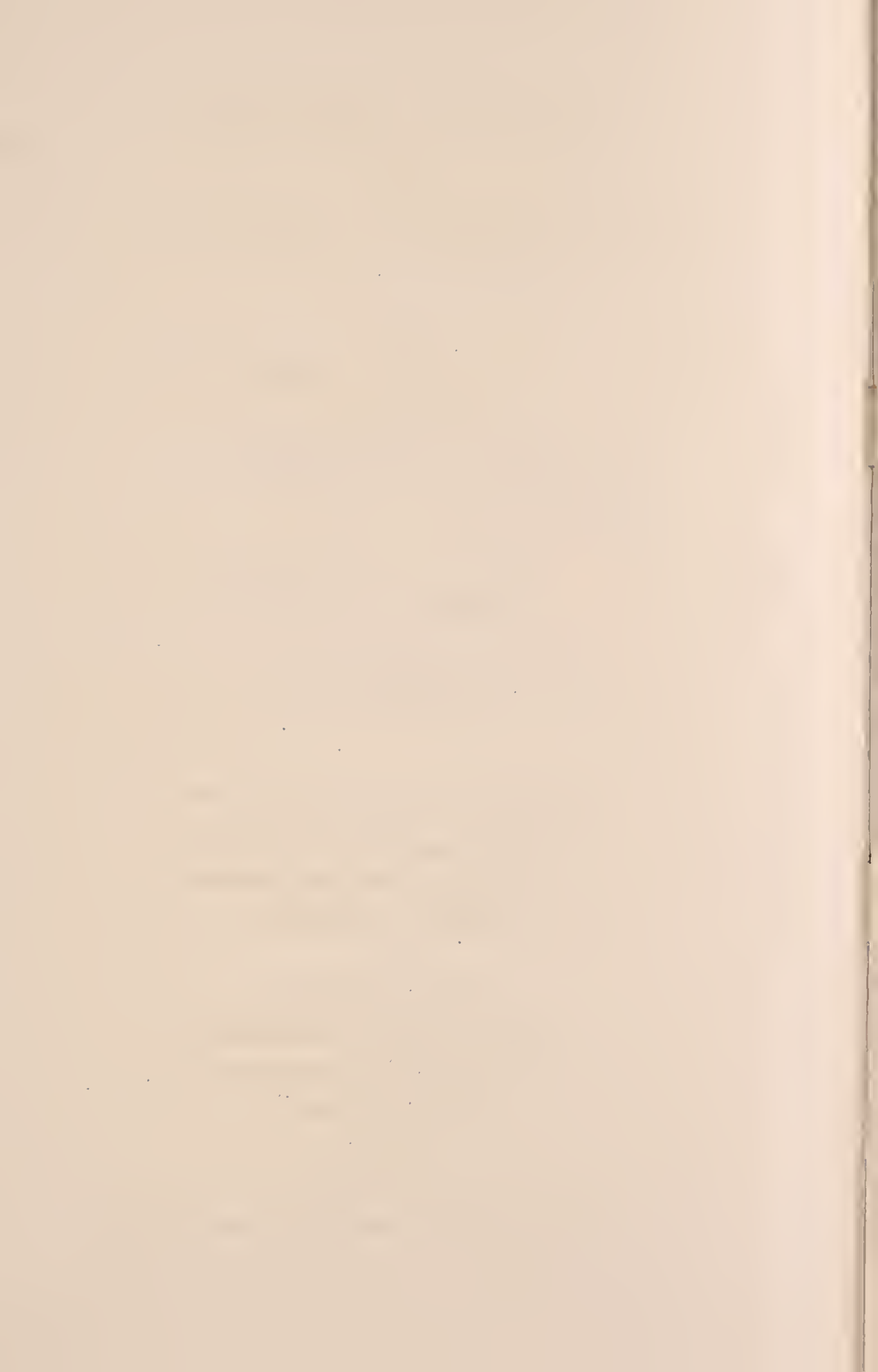
Dr. Samuel H. Moffett  
Presbyterian Mission  
Seoul, Korea

Price:

1 Copy fifty cents

3 Copies to one address, one dollar

Extra Copies to one address, thirty cents





PRECIOUS MEMORIES  
OF  
DR. SAMUEL A. MOFFETT

by William N. Blair

My first meeting with Dr. Samuel A. Moffett came at a picnic supper in Korea on Seoul's North Mountain in August of 1901 shortly after the arrival in Korea of Rev. Edward H. Miller, Miss Mattie Henry, Rev. William Barrett, Miss Mary Barrett, and my wife and I.

I hardly remember who attended the party or what we talked about except that everybody seemed anxious to know whether "Sam" had arrived or not, or whether he would come to our picnic supper.

It took time for me to realize that they were talking about Dr. Samuel A. Moffett of whom we had already heard a good deal: that he was the pioneer missionary in North Korea, responsible for starting the rapidly growing work in Pyongyang City. Expecting to see an elderly, dignified looking man, we were decidedly surprised when an almost boyish looking, tall, thin man came up the pathway on a bicycle, or rather pushing his bicycle before him up the steep incline.

Waving his pith hat, which all missionaries wore in those days, he called, "Hello everybody." Leaning his bicycle against a tree, he came quickly forward to greet us newly-arrived missionaries with a smile that made all of us his friends immediately. It

seemed to Edith and me that he had a special welcome for us. Probably he had because the North Korea missionaries were already hoping that we would be assigned to North Korea. At any rate in the Mission Meeting in Seoul which followed, we were definitely appointed to Pyongyang Station where it was our good fortune to live and work for thirty-nine happy years.

Almost before we realized it, the Mission Meeting was over and we were in Chemulpo waiting for a boat to take us to Chinnampo, the port of Pyongyang City. I have only vague recollections of the old Stewart Hotel in Chemulpo and the streets of the city through which our caravan, some days later, made its way to the water front, which as we finally saw it, was a wide expanse of oozy mud, extending out a mile past several small islands to where several small steamers and sail boats were bobbing on the Yellow Sea.

I still remember the poignant smell of the sea and the multitude of half-clothed coolies that crowded about us eager to earn a few coppers by carrying our baggage to the ferry boat that we could see coming in with the incoming tide. With no lack of help, our steamer trunks, bags and army cots were soon transferred to the ferry boat. To Rev. William B. Hunt was left the task of settling with the coolies. I can still see him looming high over the rapidly increasing crowd, all with outstretched hands and shrill voices, demanding their money. Of course, not half of them had done anything, but how was William B. to distinguish between the honest ones and the dishonest ones? The situation was hopeless. I can still see and hear Dr. Moffett's hearty laugh, when William B. opened his money bag and tossed all his coppers high into the air into the midst of the crowd and then fled for his life

to the ferry boat while the coolies fought for the big yellow coppers with the square hole.

Aboard the little Japanese steamer, it was easy for us to find our staterooms because there was only room for all of us between decks to the bow of the vessel. There were four small portholes through which only a very little fresh air could enter because they were alternately covered with sea water as the boat rose and fell with the waves.

Fortunately, the sea was comparatively calm so we were able to sit out on deck without anybody getting seasick until we drew near the high narrow cliff ending of Whanghaido Province. As we drew nearer, we could see the sea seemingly jumping up and down for a mile or so out from the cliff, and we could both see and hear the big waves breaking angrily against the cliff.

Here was where the seaman-ship of all of us was tested. Here was where little Willie Bigger, several years later, came running to his mother. "Mother, what do you do when you are seasick?" I can still hear Dr. Moffett's ringing laugh as an extra big wave struck the side of the boat, and Willie answered his question quickly at the rail.

We arrived in Chinnampo about noon of the next day and were able without delay to go aboard the up-river boat that was waiting for us. This was a long light draught boat with heavy oars, a big sail, and a long steering oar.

With the wind and tide with us, we rejoiced and sang together as our long boat fairly skimmed up the broad river, but when the sun sank and the wind and tide turned against us, the boatmen promptly pulled

to the shore and tied up to a tree.

As patiently as we could, we ate our supper while the boatmen rested and smoked. When they showed no signs of starting again, we demanded of Dr. Moffett, "What's the matter? Are we going to stay here all night?" "Don't worry", he said. "The wind will change with the morning tide and we will soon be starting again." "Soon be starting again!" How these older missionaries soon become oriented Orientals! It was almost morning before the tide changed. We were nearly all asleep when the boatmen quietly shoved the boat out in midstream and we were moving swiftly upstream again.

Finally we came to a place called Mongampo, some five miles below Pyongyang where we were glad to find ponies and a bull cart; also sedan chairs for the ladies. We had to go slowly at first along a narrow pathway, but before long the pale lights of the city were visible. We splashed across the Potong River and hastening eagerly through the Potong Gate were soon in the midst of Pyongyang Station and entering Dr. Moffett's yard.

How lovely his home looked in the morning light. It was a cross-shaped, tiled roof building with plenty of room for Edith and myself who were to become Dr. Moffett's guests for two years, as our new home on the East side of the compound was just being started. We found that Dr. Moffett's yard was a good sized compound with flowers and fruit trees in the midst of the much larger compound of Pyongyang Station of ten homes.

Later many more were added. All the earlier homes were built in Korean fashion with widely extending tile roofs, because Dr. Moffett and his colleagues were anxious to build them so that their Korean friends would feel at home in them.

None of these houses had been built by Dr. Moffett because he was not a carpenter and he was over-burdened with church work. Dr. Lee, Rev. Mr. Hunt and others took over this responsibility. They loved to tell this story about Dr. Moffett's building knowledge. A house was being built under Dr. Lee's direction when the rainy season began suddenly before the tile stacked in the yard had been put in place. The roof had been hastily covered with straw mats; the windows blocked with straw mats also. As the rain came pouring down, Dr. Moffett rushed out to Dr. Lee. "Come quickly, we have left the tile out in the yard and they are getting soaked. What can we do about it?" Dr. Lee's answer was a Station joke for years. "Never mind, Sam, the water won't hurt them. That is what tile are made for."

In the beginning I mentioned Dr. Moffett's riding a bicycle. I rarely saw him on a bicycle later. An accident he had may partially explain why. He was coming down a mountain trail rather recklessly one day when on turning a curve, he saw a farmer with a bull heavily loaded with brushwood only a short distance ahead. Fearing the bull would be frightened and run away, he yelled to the farmer, "Chabberra, chabberra". "Grab him, grab him." The farmer misunderstood. Thinking some devilish contraption was running away with the American, he bravely ran forward and grabbed Dr. Moffett around the waist. Dr. Moffett, the farmer, and the bicycle all went spinning into the ditch, while the bull fled for his life down the road, scattering the brushwood all down the mountain road.

May I pause here to describe another characteristic of Dr. Moffett, his broadmindedness. While

he was a man of strong convictions, a fundamentalist in the right sense of the word, he was not given to criticizing other denominations. If he was not much interested in church union plans, it was because he sincerely believed that the Presbyterian Church stood for true and right principles that needed to be stressed everywhere. He cooperated from the beginning in our efforts to establish territorial division with the Methodists.

The hope of Christ's early return was precious to him and clearly colored his thinking and teaching. He was not dogmatic about it except to earnestly hope that Christ might return soon. I asked him one day. "Was there ever a time when you did not hope that Christ might return soon, if God willed it?" He hesitated a moment, then replied with his characteristic smile, "Yes, there was such a time. When I was about to be married." He rarely preached on it and did not insist on others understanding the Scripture teachings concerning the return, just as he did.

A case in point: A group of Fundamentalists in Los Angeles raised a considerable fund of money and offered to use it to send new missionaries to Korea on condition that no one should be sent with this money that was not a "premil". Dr. Moffett took the lead in advising that the money should not be accepted on this condition.

I had been in Korea about a year when Dr. Moffett took me to Pukchang for a Bible study-class. I took my language teacher with me and studied in our room while he taught a class in the morning and another in the afternoon. He would come in each afternoon completely exhausted and throw himself down on his cot. I would slip out and go up to the top of nearby Pukchan

Mountain from where I had a fine view of Soon An County and much of the land that later became my county district, and then come bounding down the mountainside, jumping from boulder to boulder, in my young over-charged energy. Finding Dr. Moffett still sleeping, I would say to myself, "Poor old man, he won't last much longer." . . . Unnecessary worry, since Dr. Moffett continued his strenuous work in Korea for thirty years longer.

Although Dr. Moffett was glad to turn over responsibility to others, there was one church which he founded with Dr. Lee's assistance, the First Church in Pyongyang (the mother church in North Korea) from which he was never able to disassociate himself.

He also carried to the end the pastoral responsibility for a small number of churches on both sides of the Tai Tong River above Pyongyang City.

I would record that Dr. Moffett decidedly disliked gossip. He never talked about other missionaries and certainly not unkindly.

He preached a sermon one Sunday that none of us ever forgot. It was founded on Nehemiah 6:6, "and Gashmu says so too." You may not remember "Gashmu", but he was evidently a great talker, guilty of gossiping to enemies of the Jews that were plotting to rebel.

He was always jealous of the good name of the church and his fellow missionaries. When an American traveler, in no way connected with the Mission, left unpaid bills in a Korean village, Dr. Moffett at once sent a man to the village and paid the unpaid bills himself.

In the spring of 1903, Dr. Moffett invited me to go with him to Anju, a walled city fifty miles north of Pyongyang City. We made the trip on pack ponies, following the old "Peking Road", which Korean ambassadors to China had traveled for centuries; the only cart road in Northwest Korea, entirely unpaved, with no real bridges.

We reached Anju about six o'clock in the evening, but did not try to enter the city that night, although all the gates were wide open. We knew that the Anju people disliked foreigners, especially foreign missionaries; some of whom had been driven out of the city by rock throwing mobs yelling, "Get out, you foreign devils." So we preferred to stay in an inn outside the city. We knew the wife of the keeper of an inn outside the South Gate of Anju was related to Christians in Pyongyang, and went there. We were cordially received and given a hot supper. No room was assigned to us because there was only one large room besides the kitchen.

After supper we were setting up our cots when two well dressed young men from the city came to see us, doubtless out of curiosity. They introduced themselves in proper Korean fashion, asking about our journey and gave us their calling cards. They were pleased when Dr. Moffett, in good Korean, gave them our names and address in Pyongyang.

Presently one of the two said to Dr. Moffett, "My friend here is an artist", meaning that he made his living by making copies of well-known pictures with brush and india ink on white paper or silk cloth, such as are sold in all Korean markets and pasted on the walls of all homes of any pretension.



To my surprise, Dr. Moffett replied, "My friend here is also an artist." I was embarrassed because I had had no special training in drawing or painting except a month in a Y. M. C. A. night school. But my mother had considerable artistic talent, some of which I had apparently inherited. I loved to make sketches of my fellow missionaries when they wearied me with over-long discussions.

To my increased embarrassment, the young Korean immediately replied, "That is fine. Let's see who can draw the best picture." "Oh, no", I said; "I am no artist; but I would like very much if your friend would draw something for us." Dr. Moffett interpreted for me as I had been in Korea only a little over one year. But my protest was unavailing. Because the Koreans insisted so strongly and because Dr. Moffett's expression indicated that he wanted me to consent, I partially gave in. "If you really want me to draw, I might try something; but what shall we draw?"

"That's up to you," I was told. "You have been challenged and it is your privilege to decide what kind of a picture both of you are to draw." Evidently in Korean duels of this sort, the challenged party has the right to decide what weapons are to be used. When I continued to demur, they only laughed and hastened to find ink and paper, and brushes. When these were laid before me, I objected still more. "I have never tried to use a Korean brush and ink. If I had a pencil and tablet, I might try something."

In a moment a tablet and a stubby pencil were produced from somewhere within. "Now what will you draw? You must both draw the same picture."

"Very well", I said, "Let's draw Dr. Moffett."

The Korean artist threw up his hands. "What, can you draw a picture of a living man sitting here talking to us? There isn't a man in Korea who can do that." That wasn't true, of course. There were many good artists in Korea, even then, and many more now, but traditionally, Korean artists usually make copies of famous old Korean drawings. My suggestion wasn't really quite fair either, because Dr. Moffett had a big nose, easy to draw, and I had sketched him more than once when I thought he wasn't looking.

When all was ready, with everybody watching intently, I made about ten strokes rapidly. Evidently the Lord was with me. Dr. Moffett's strong profile stood out before us distinctly. "Chota! Chota!" "Good! Good!" they exclaimed with surprised, pleased approval. I turned to the Korean professional, "It's your turn now." But he refused to even attempt such a drawing. The victory was mine and the Koreans lost no time that night in spreading the news through the city that a famous American artist had come to Anju.

The next morning when we entered the city, we were met with smiles everywhere especially from a group of young men who followed us eager to show us the shops and the temple high above the city. One volunteer guide took us by a well worn path to the top of the city wall which was lined with little shrines, evidently, "Maguedangs", or "devil houses". We wanted to investigate them, but he hurried us up to the temple, a beautiful old building, with a wide-spreading tiled roof and a highly polished floor, with no furniture or images of any kind; for this was one of the few Temples of the God of Heaven in Korea, where

the magistrate of the City worshipped once a year.

Later, standing on the point of the pine covered hill back of the temple, Dr. Moffett told me why he had brought me to Anju. "As you see", he said, "Anju is the most important city in this section of Korea. We have no churches in the city because the people are especially opposed to Christianity. I want the Mission to assign Anju and four other counties nearby to you. What happened last night was providential. They are ready to receive you."

This was done at our next Annual Meeting and for nearly forty years, I had the great privilege of being the only Presbyterian missionary worker in this beautiful section of Korea.

As I look back on this trip to Anju with Dr. Moffett, I clearly see now that the drawing episode related clearly represented his character and the way he did his life work, not only among Koreans, but among his fellow missionaries. He took time off to go to Anju with me with a definite thought and purpose in mind, to help me get started in my missionary work. The drawing incident was accidental, yet not accidental. He knew I could draw a little and seized at once upon the opportunity presented to sell me, if you will, to the Anju people, because that was one of the high motives of his life, to sell others and not himself, and how skillfully he sold me to Anju that day, with just a few words at the right time in that chanced conversation that affected my whole life work in Korea

Although in earlier years Dr. Moffett was an outstanding itinerating missionary, visiting all sections

of Korea, giving out tracts and preaching everywhere in South and North Pyongyan Provinces, his great ambition was to establish churches. I have no idea how many churches were established by him; but he was always eager to have younger missionaries help in caring for them, as illustrated by the way he introduced me to the Anju field. He was gradually forced to give more and more time to educational work; to establishing primary schools and academies for boys and girls. He founded both the Presbyterian College and Theological Seminary in Pyongyang, which have furnished so many strong leaders for the Korean Church.

Later he was glad to turn over the presidency of the Seminary to Dr. Roberts and the presidency of the College successively to Dr. Baird and to Dr. McCune. He was frequently put on the Mission's Executive Committee. He was exceptionally able to unite his Station and often the whole Mission in solving the difficult problems that bristled in every Mission Meeting. His counsel was always appreciated by the Korean Church.

We were continually anxious about Dr. Moffett because of the many heavy burdens and problems that were continually thrust upon him. My most vivid recollection connected with Dr. Moffett was the piled up heaps of Korean shoes before his office door. If there was a serious problem or division in any church, a delegation was sure to be sent to Dr. Moffett.

He was firmly opposed to church members going to law against one another. His favorite method in settling church quarrels was to get representatives of both sides together and pray with them and then ask: "Do you want the matter settled rightly; not just in your way?" If they said, "yes", he would then suggest that each side appoint one person they could trust to represent

them, then have the two agree on a third person to whom the dispute should be committed, with agreement by both sides to accept the committee's decision. This method rarely failed. His great influence was due to his clear thinking and fairness. All of us can remember times in Mission or Station Meetings, when a difficult problem had been discussed for days before Dr. Moffett would rise and tell us how the matter appeared to him. Frequently, his counsel satisfied everybody. When we failed to agree, he would often say, "Let's let it simmer."

Today, many ministers are making a specialty of counseling. I don't know that Dr. Moffett ever took a course in counseling. He didn't need to. He was a born counselor.

I would like to say a little more about Dr. Moffett's use of money in the work, perhaps the severest test of a missionary leader. If you know what is meant by the "Nevius' Methods", you will already have realized that Dr. Moffett was an outstanding Nevius Man. He believed strongly in self-support and knew that the only way to inculcate self-support in any church was to do so from the beginning. He thought it was much better for a small group of believers to continue if necessary to meet in a home for months or even years, than for the Mission or individual missionary to buy a building for them. And that only as many helpers should be employed by the church or several churches together as they were able to support. He freely, however, used his own money in buying in advance a site he knew the church or the mission would need. But he insisted that when the property was used his original investment should be returned to him. In this way, excellent sites were secured

for most of our 27 city churches, and for many country churches.

The united churches in Pyongyang had an excellent cemetery west of the city, all of which, I think, was originally purchased by Dr. Moffett. I am sorry to say that the fine fields, purchased by Dr. Moffett for an agricultural farm, were lost to the church by the war.

Dr. Moffett was not the only one who bought land in advance for the Mission or for church purposes. Dr. Lee and Dr. Baird, in particular, helped us in this way very much.

Another characteristic of Dr. Moffett was his ability to relax in the midst of busy, often trying days. This ability was also characteristic of Dr. Lee. After a long, hard, troubled Station Meeting, it was Dr. Lee who usually arose and said, "Mr. Chairman, I move that we all stand and sing some 'High-diddly' song." His motion was always seconded by Dr. Moffett and everybody. And we would sing till we were tired out and then go home carefree and happy.

Dr. Moffett loved to take time off to go out and watch our school children play after school; even to join with them. All of our young people loved Dr. Moffett in a special way and loved to hear him preach on Sunday. As the time of his retirement drew near, he had largely turned over to others his church and mission responsibilities. I was asked to take his place as president of the Board of Directors of the College and Theological Seminary and as chairman of our Station's Committee on Relations with the Japanese Government; but he always gave me in every way his full support, especially during the

difficult, often dangerous days of the Shrine Issue. I went to him continually for advice; but I can still see him coming slowly up the long, tiring pathway to our house, almost every day, to talk things over with me, and to pray with me, for the problems of those days were too heavy for any of us to bear alone, and we didn't try to, for our whole Station met for prayer almost every day.

With a sad heart, I must record in closing, that all North Korea is still in the hands of the Communists who have closed all of our churches and Christian schools in this section of Korea.

Most of the North Korea Christians have had to flee to South Korea, where they are living under very difficult conditions, but still hoping that some day they may be able to return to their homes.

I am glad to report what a North Korean told me in Seoul in 1947. When I asked him, "Are there any Christians left in North Korea?" He replied, "Do you think that? I am sure that if the Koreans left in the North today were free to speak, most of them would say that they are Christians."

Dr. and Mrs. Moffett had to return to the United States before the Korean war. He died some twenty-four years ago and she died three years ago, both grieving for Korea.

Dear Dr. Moffett, How we loved him and admired him over the years!





MOFFETT, SAMUEL AUSTIN (1864-1939), Presbyterian missionary to Korea, was born in Madison, Indiana, finished at Hanover College (1884), McCormick Seminary (1888), and reached Korea in 1890 barely five years after its opening to Protestant work. He has been called the major architect of Korean Presbyterianism, the nation's largest Christian body. He shared in his mission's crucial, early choice of the Korea Plan (modified Nevius Method\*) stressing lay evangelism, unsubsidized worship groups and leaders' training in Bible conferences. In 1893 he was assigned all of north Korea as his field, and as first resident Protestant missionary there resolutely put the Plan into action. Pyongyang became the centre of spectacular church growth. In 1901 he founded Korea's oldest theological school, now Presbyterian Theological Seminary. Around its first graduating class (1907) was formed the first presbytery of the autonomous Presbyterian church in Korea. It elected M. its first moderator, and again moderator of the seventh General Assembly (1919). He represented Korea at Edinburgh 1910 and was president of Soongsil College (1918-28). For opposing compulsory attendance at Shinto shrines he was forced from Korea in 1936. He was posthumously decorated by the Republic of Korea (1963).

Sam Moffett.

R.E. Shearer: Wildfire: Church Growth in Korea  
(Grand Rapids 1966), pp. 103-51 et passim.

1870-1884

Mrs. Ralph H. Furst  
987 North Ritter Avenue  
Indianapolis, Indiana 46219      April 20, 1968

Dear Sam and Eileen:

Were you as bewildered as I was? I had the loveliest time-- but was sort of overwhelmed by the variety of points-of-view (due to age and where people live). How Sam goes around making speeches with no warning as to the interests or backgrounds of his audiences, I can't imagine!

I had originally planned to take MY KOREAN DRESS so you could see it. Then I decided it might get spotted, if I stayed in the barn--and then, Monday morning I unpacked and didn't take anything. But after I got home I realized I hadn't even mentioned it--and it is my very best outfit, which will go to San Francisco (as it went to Dallas last year) for the dressy affairs at Nat'l Conf on Social Welfare.

I'm sorry not to see more of Eileen. DID YOU FEEL BETTER SOON? And DID YOU INJURE THOSE PRETTY SHOES, tramping around? They looked new and expensive (I have a pair of similar material that I had brought along in a flannel bag but didn't even put on)

Sam, it's queer I have so few anecdotes about your father--but I think Papa's stories grouped the exploits of Rob, Howard & Sam. I know (due to photo) they were in the tennis club. I know (due to mama's dance programs) Uncle Sam went to same dances. I imagine Uncle Sam rode horseback--Aunt S owned Daisy, the little horse; later Grandma owned Dolly, the carriage horse; but I think the riding of the boys was on rented horses. Mixed groups rode up the river road for picnics a lot.

I remember Aunt S's saying "Sam was the most home-loving" (or "family-loving") of the bunch, so it was sad that he was separated from them so much of the time.

I wrote Lenore a description of the reunion and PLEADED FOR OLD PHOTOS FOR YOU.

You asked re Buddy--a day later here came a book "TWO-STAR POSITION FINDING, 1968". One inch thick, it tells you how to find where you are--in case you don't know. We can't understand a word, but it must have been horribly time consuming--and a card attached says the 1969 volume will be ready in December. So maybe he's making the preparation of these tables a career. I'd sort of forgotten how much time he spent in uncharted wildernesses--he'd have to use more than moss-on-north-side-of-a-tree.

Their address is: Grove Beach Road, WESTBROOK Conn  
06498

"McKee" (William McKee MoffETT -Bill MoffAT is Wm McK too!) lives at 3101 Carson St, Lakewood, Calif--90712. It's near

Long Beach (he sent me a map of that area, showing Betty, Harriett and Cathryn (the 3 youngest) not too far away.

I wrote to Margery (Mrs. Paul) Kennedy at Walnut Creek that you'd be speaking April 25--or is it May?? Anyway she has long admired "The Moffetts" (except for this one) so will undoubtedly attend if she can. Beware: She looks like a mild little homebody but has a terrific sense of humor and a devastating of commenting on what she sees!

Well, I do wish I could have associated with you longer--but my cold is still awful so I maybe gave you all germs as it was. Do STAY AWHILE next time--so we can get reacquainted. You both looked marvelous--Korea must be a healthy place.

Lots of love. It's so nice having 5 "brothers"--which is how I regard you. Clinton was more of an uncle to me--but you all supplied something I had hitherto missed when you'd visit. So I cherished it--and still do. (And ALL the in-laws looked handsome, didn't you think? Good pickers, these Moffetts!)

Betty

Indianapolis, Ind. March 28, 1971 1870-81 = 5

----You asked about recollections of the Moffett boys: I think Rob, Howard and Sam may have teamed up--first climbing trees, sliding on rugs down the stairs, shooting wads of dough out of "blow-guns" at passersby; later in "our crowd": dancing, picnicking, playing tennis and horseback riding. I have a tiny notebook in which my mother jotted important events at one time--I find a list of her "New Year's callers" when she was 14, 15 and 16 included the three, Rob, Howard and Sam twice, and just Howard and Sam the last year. And long ago I played with her dance programs and recall Sam Moffett's dancing with her. *Good!*

As for personality differences: I'm sure Papa was the shyest--he refused to graduate from Hi School because a Commencement Speech was required and he convinced his parents he would drop dead. (Aunt Susie said his teacher, Miss Cook Read, cried with disappointment as she felt he had such a good mind and should go to college.)

From my mother's cousin, Maud, I learned that "Tom was always prissy"--formal, you know. She was in his social crowd--dancing etc. (Yet Aunt S in late years reminesced how Tom was the least inhibited by their mother--"He'd throw his arms around her and give her a big smacking kiss. The rest of us wanted to, but felt afraid.")

I know Uncle Will, Uncle Rob and Papa worked in the store--"S.S. Moffett AND SONS", you know. Doubt if the two youngest boys did.

I'll remind Frances that you want any letters she may find--but I think she'd turn them over to you or Jim, she's been so good about sending Nancy and me letters from our respective mothers.

But how about writing YOUR OWN AUTOBIOGRAPHY??? That period in China seems 100 years ago, but you did have it. You've skipped (or flown) around an awful lot and, from bits I hear, accomplished a lot in so doing.

I wonder how old Uncle Sam was in about 1922--when he came to USA and was so shocked by conditions. Must have been younger than you are! He used to pace the floor, exploding--he also used to read aloud the advertisements, asking "What is a camisole?" to my embarrassment!

*1921(?)*  
Love, Betty [MOFFETT FURST]